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Evangelical Visitor - March 18, 1963 Vol. LXXVI. No. 6.

J.N. Hostetter

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Evangelical **VISITOR**

March 18, 1963



A Miracle! After the Flood, Wanezi's Dam
Still Holding.

(story on page 7)

EDITORIAL

Conduct or Perform?

THE LEADING of a worship service is an art. The degree to which group participation is experienced, is frequently the difference between conducting a worship service and a service characterized by performance.

Leadership, who, consciously or unconsciously, come to a public service to perform will be remembered as performers. Some pretty good performance goes on in church. But trite sayings, wisecracks and frequent use of attention-getters, soon come to be of little note. Physical antics entertain a certain class of people; they contribute little, probably detract more.

People who come to the worship service, most of them, have been affected by the irreligious atmosphere in which they have worked and moved during the week. One of the reasons for a church meeting-house is that all worshippers leave their homes which are synonymous with everyday pressures, often very perplexing.

To lead people into the presence of God is a sacred trust. In leadership is vested the responsibility of helping people "draw nigh to God." Coming near to God should result in confession, purifying, renewed courage, stimulated faith, deeper devotion and a new impetus for consistent living and an effective Christian witness in the week ahead.

All of these are happenings beyond the realm of mere sensation. Stage play and theatrics do little for man's spiritual being. Church goers should not look upon the house of God as an entertainment center.

The pastor, song, and or, choir leader and the choir unite to lead a meaningful worship service. While the emphasis is not on the art of performance, there is no place for ill-preparedness, monotony, poor presentation and awkward maneuvers. With leadership leading, the congregation moves in the direction of God. No one vies for the limelight, together there is moving toward and with God. A group of worshippers thus led will leave the sanctuary different than they came.

A word for the ushers, those friendly smiling helpers, first to greet the audience one by one. They present a basic ingredient, welcome. With the welcome comes warmth, a church bulletin, some-

times providing a hymn book. Then in a kindly and considerate manner being shown to a seat, one relaxes, ready to follow further into a worship experience.

The significance of a choir ministry speaks for itself. A musical call to worship and a proper prayer response, do much to create a background for worship. The united thrust of a choir leading congregational singing encourages audience participation. Often a high point in the service is the choir's special number, setting a meaningful background for the spoken word.

The minister comes to the pulpit to preach. He ministers to be heard, yet possessed of an exelling desire that only God be heard. This may seem paradoxical. Ministering as the Lord's servant, standing in the gap between God and man, constitutes too sacred a trust to be a mere performer.

Performance is a specialty of the day. TV brings it into the living room. It costs heavily in time and money, yet leaves the observer with surface entertainment. A church that visualizes her task as competitive will come out on the short end. The church cannot compete with the world.

The church must probe the depths of men's souls. When Christians are willing to match efforts with the world in time and money, allying them with God, then church advance is certain. Then the sanctuary becomes a house of Divine presence, probing and satisfying the deepest recesses of the human heart.

J. N. H.

NAE President Cautions Concerning Russian Church Leaders

THE PRESIDENT of the National Association of Evangelicals said that Americans need to take an objective look at the visit of 16 leading Russian churchmen to the United States in March "so that their presence among us will not cause us to think subconsciously that the Soviet government has relaxed its opposition to religion."

The Russian church leaders will be the guests of the National Council of Churches as part of an exchange visit program.

Dr. Robert A. Cook, president of the two-million member evangelical group, said he favors exchanges of visits that can lead to a better understanding between people, but that "no one should be naive enough to believe that the

Soviet government would permit these leaders of the officially recognized churches to travel outside the Iron Curtain if it were not sure of their social and political views."

He said he believes that the clergy-men should be accorded "the courtesy which is characteristic of Christian hospitality," but said this does not mean that certain facts should be "illogically ignored." Among these, he said, is the fact that Archbishop Nikodim who heads the Russian Orthodox group has had a "meteoric rise in the ranks of his church which would have been impossible in the closed Soviet society without the approval of the government."

The Protestant leader said that statements which have been made by some of the other religious leaders in the delegation give evidence that they are being used to further the Communist peace movement.

Citing recent reports of stepped-up religious persecution in Russia, Dr. Cook said: "American Christians will continue to identify themselves with their brothers behind the Iron Curtain, but many of us cannot help but wonder if the true church in Russia may not be more accurately represented in the 32 Siberian Christians who appealed in vain for help at the American embassy than by those whom the Communist government is not afraid to trust to participate in exchange visits."

—Church News Service

EVANGELICAL VISITOR

Volume LXXVI

Number 6

Official Organ of the Brethren in Christ Church, published bi-weekly by Evangel Press, Nappanee, Indiana, to whom subscriptions should be sent.

Purpose: To publish the Gospel of God's grace—a complete salvation through the atonement of Jesus Christ the Son of God, made effectual by faith in Him; the walk in holiness by the power of the indwelling Holy Spirit; and the pre-millennial second coming of our Lord.

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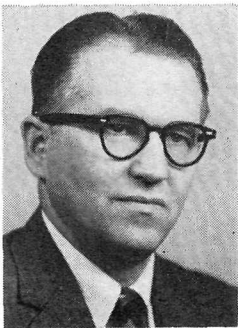
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The Church Hymnal

John E. Zercher

THE PUBLICATION of a hymnal is a significant event in the life of a church. It not only represents a great amount of effort and a large financial investment; but is evidence of an alertness on the part of the denomination "to serve the present age" and an awareness that the musical area of our church life must be kept vital and relevant.

The Brethren in Christ have taken their music seriously as is evidenced by the many editions of our hymnals which have been published—at least fourteen, according to research conducted by Royce Saltzman. The singing classes of past generations and the prominent place that music has had in our schools is further evidence of the place that music has had in the life of the church. The publishing of *Hymns for Worship* is the latest effort to strengthen the role of our congregational singing. We, therefore, take this occasion to make some observations of the place of the church hymnal in the life of the church.

Music is a means of expressing emotions for which words alone are inadequate. All areas of Christian faith and life are legitimate subjects for Christian music. It would be well for those who look down upon the Gospel song or those who ignore the hymns to recognize this fact. Praise, prayer and adoration as well as testimony and experience are emotions which call forth song. To restrict hymnody to praise and prayer makes the streams of song too narrow; to accept only songs of experience and testimony makes it too shallow. The compilers of *Hymns for Worship* attempted to provide in suitable proportion, hymns and Gospel songs which would express in song the faith and experience as emphasized by our church.

As a denomination we have majored in Gospel songs and neglected to a marked degree the great hymns of the Christian Church. Pastors and those responsible for the music will do their congregations an inestimable favor if they introduce them to the hymns found in the hymnal. Hymns are not substitutes for Gospel songs, but their use will add stability and depth to Christian faith and balance to Christian experience.

Since music fills a vital role in the life of the church the quality is of paramount importance. The songs we sing mold our character. Spiritual life cannot be deepened by the shallow and sentimental songs. Christian stability is not aided by cheap sentiments in pious verse and transient tunes, however pleasing for the moment. Our holiness of life will be affected by the idea of the holiness of God and the hymns or Gospel songs which we sing will help to mold our idea of God's holiness. One wonders, also, how the Christian Church will be able to meet the challenge of the present age if her faith is no deeper than that expressed in many of the sentimental songs which purport to be Christian music.

Keeping in mind this close relationship between Christian life and music the compilers of *Hymns for Worship* considered thousands of selections in order to obtain the 583 numbers which compose the hymnal. The texts of these were subjected to careful review for their Biblical content and evangelical spirit. The beauty of the verse and the appropriateness of the imagery were considered. There were many good hymns and Gospel songs which could not be included but it is to be hoped that those which have been included are among the better and will contribute to a well proportioned hymnal.

We earlier stressed the need for a wise balance between hymns and Gospel songs in the music of the congregation. In the preceding paragraph we have emphasized the importance of quality hymns and Gospel songs and the affect for good or ill which the music we sing has upon Christian experience. In practice this means that all areas of Church life—not just the Sunday morning worship hour—should be characterized by quality hymns and Gospel songs. The type of songs which are sung will certainly vary. However, the quality should always be high. *Hymns for Worship* was prepared with the entire church program in mind. The Sunday morning worship hour, the Summer Camp Meeting, the hour of loss and sorrow, the Youth Rally. One could go so far as to hope that the

need for a song book for the Sunday School or a chorus book for the youth will no longer be felt and that the quality of music will be raised in every area of church life.

* There is a vast wealth of material in *Hymns for Worship* which awaits the pastor or layman who will seek it. The pastor should not only make the hymnal a part of the worship service but a part of his devotional life and sermon preparation. The director of music will find the familiar songs which have long been a part of Brethren in Christ tradition. He will also find selections in this hymnal which have come from previous hymnals and which, though unknown to him, will bring to the older members of our congregations fond recollections and pleasant associations. Then there are the new selections—new as far as the Brethren in Christ are concerned. These come out of many traditions. Some of these hymns are by contemporary writers; others date back to the early Christian centuries. There awaits for the congregation and the individual thrilling moments when a new hymn has been "discovered"; or when a majestic tune until this time unknown, becomes a part of our experience.

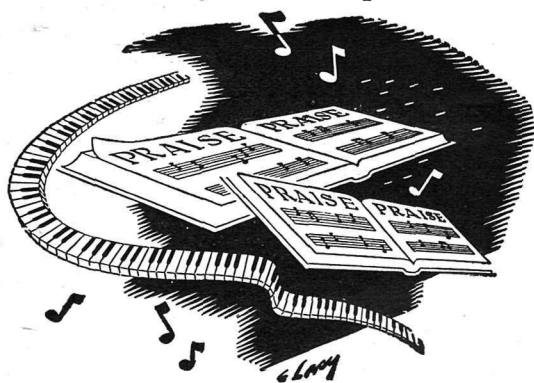
The true value of these hymns will be realized only as they are sung. The compilers judged each hymn on its ability to be sung by the typical congregation. This is a "singable" hymnal. It is not a book of "special numbers" for the special group or choir. It is a congregational hymnal. The committee was not only concerned about the quality of the hymns but were concerned that the hymns would as well be sung. This hymnal is dedicated to the proposition that there is a unique value in good congregational singing. It must be admitted that there is some congregational singing that leaves much to be desired. It neither brings glory to God, bears a testimony to the non-Christian, nor is a means of grace to the believer. If there is any possibility that congregational singing is becoming with us a lost art it is to be hoped that *Hymns for Worship* will aid in its restoration and that among the other Christian graces for which Brethren in Christ may be known, the singing of hymns of praise and experience may be one.

The Scripture readings which are traditionally a part of church hymnals have been increased from the number that were included in *Spiritual Songs and Hymns*. This increase was based upon the request of many pastors and the conviction by the committee in charge of the compilation of the hymnal that there is great value in the participation by the audience in the public reading of the

Scriptures. The portions of Scriptures selected have been well chosen and will be suitable for the varied services of the church.

In an effort to make the Scriptures more meaningful they have been carefully arranged for unison and responsive reading. Hebrew poetry was written to be sung antiphonally (responsively) with the audience responding with a parallel statement or thought. Much of this effect has been lost in the alternate reading of verses as most hymnals are arranged. The attempt to capture the purpose of the poetic portions of the scripture may be one of the significant features of *Hymns for Worship*. Responsive readings, properly arranged and well read, can be as moving an experience as the singing of a hymn.

Into our hands has come a new hymnal. May it indeed be a means of grace. The pastor should regard it second only to his Bible. The music director should know it from cover to cover and share his knowledge with the congregation until it becomes a part of their life. Here is a devotional book of the highest quality for the individual's private devotions. The hymns should be memorized (we have too long lived on choruses). Nor should we forget the family altar. Fortunately the family that can learn these hymns as they gather around the piano; but every effort should be made by all to incorporate the wealth of the hymnal into the family devotional period.



The committee that has worked with the hymnal recognizes that it is not a perfect hymnal. Each member had selections which he was certain should have been included and which would, without question (in his mind), have improved the book, but the majority felt otherwise. Errors will be found which will be corrected in subsequent printings. The hymnal is commended to the church as a conscientious and prayerful labor of love. May God's blessing accompany its ministry and through its use may many learn to know Him whose praises we sing.

—Evangel Press, Nappanee, Indiana. The writer, as publishing agent, directed the publication of *Hymns for Worship*.

A Hymnal is Born

LeRoy B. Walters

THE COMPILING of a church hymnal is a many-sided task. To call together fifteen men of diversified background, experience, formal training, and individual personality traits, and bring them into complete agreement on any one point, is indeed an accomplishment! It becomes especially interesting when these men are charged with the responsibility of reviewing twenty hymnals, including our own (an aggregate of over 15,000 numbers), to make a final selection of about five hundred eighty-five songs in the finished product.

There is an almost unbelievable amount of technical work involved in the preparation of a new hymnal. After the selections are finally made, the text and tune must be edited. The name of the hymn writer and composer must be checked, dates verified, and the proper hymn tune established.

Plates are then made from the edited master copy, which must also be proof-read—words and music—for correctness. Where a valid copyright is involved, this matter must be cleared with the owner.

After the Editor is satisfied that the selected hymn is ready for inclusion in the hymnal, it must be placed in the proper category of the correct section of the book. Once it is inserted, the hymn must not be lost but must be listed in a number of indices for easy access for the users.

While every detail is time consuming, it is relatively easy to decide if the words and music are correct or incorrect. When, however, it comes to a decision as to whether a number is worthy of a place in a new hymnal, here a number of factors enter which reveal the "human element" at work.

In the compilation of the new hymnal, there were several guiding principles. (1) Has the number stood the test of decades and even centuries? (2) Is the text doctrinally sound and true to the Bible? (3) Is the tune singable; is it the best tune? (4) Will the song meet the immediate need of the church? (5) Will it be practical for a new generation tomorrow? These and similar questions were in the background of our thinking almost continually. In many instances, making a decision on a hymn or Gospel song was an emotional experience as well as an act of the will.

After deciding on certain basic criteria, we then proceeded with our task.

The actual selection of the numbers can easily be divided into two phases for the sake of clarity.

REVIEW OF "SPIRITUAL SONGS AND HYMNS," 1935 EDITION

Members of the Committee were instructed to classify all of the 735 songs in categories from 0 to 5 points. Five points rated the hymn in our personal judgment as "superior"; four points as "excellent"; three points as "good"; two points as "average"; one point as "poor"; and 0 points as "unworthy." Every number was voted upon by the Hymnal Committee and the entire list was gone over twice.

When all fifteen members of the Committee were present, a vote of ten placed a number on the "accepted" list, while eight or nine votes placed it on the "reserve" list. Less than eight votes eliminated it from any list. There was never a time, however, that a hymn that had previously been rejected could not be brought back by some member for reconsideration. This was done in quite a few instances.

After making two trips through our present hymnal, we discovered that slightly more than 50% of the songs were voted into the new hymnal. In this process, points of doctrine were often discussed at length. Sometimes it was felt that the hymn was pitched too high for congregational use and had to be transposed at sight by our organist to a lower key. Occasionally a Committee member would use a Bible quotation to prove his point for or against certain numbers. This sometimes raised the question of "interpretation" and made every man think for himself.

PRESENTATION OF ADDITIONAL NUMBERS FROM OTHER SOURCES

The next phase of our work was the consideration of the specially prepared blanks which we filled in and presented for the purpose of "nominating" individual songs for inclusion in the new hymnal. As the less familiar numbers were presented by the secretary, we turned to the number while the organist played a short introduction. Again and again, it was thrilling to hear the fifteen-man committee burst into song in rather well-balanced four-part harmony. This male chorus often made the rafters ring. Many were the times when the music and text of some great number made us

tingle as we caught some of the inspiration of the truths we were singing.

There were times when feelings were near the surface as certain numbers which were favorites of some member were discarded. Tension was sometimes relieved a bit by some other member saying (not seriously), "If you vote for the one I want in, I'll vote for yours."

One soon learned that his reasons for wanting a number in the new hymnal had to be quite valid. We soon discovered that reasons such as, "This was the song Aunt Lizzie sang as she was dying" or, "this is the first number my Sunday school teacher taught me," were not very convincing to fourteen other men, who under Divine guidance, were searching for hymns which contained a real spiritual message. Ample opportun-

ity was given, however, for the sponsor of a number to speak of the merits of the hymn and his reasons for presenting it for consideration.

By this method, many hundreds of new songs were presented, considered and voted upon, in the same way that we selected numbers from our present hymnal. It is of interest, especially to the older folks, that quite a few songs from *Spiritual Hymns* of 1906 were considered and included in the new hymnal. Original compositions, written by members of the Hymnal Committee and others, were considered anonymously and voted on just like the other numbers.

A TYPICAL SESSION

Sessions of the Committee usually began with a devotional period led by one

of the members. We frequently read Scripture selections in unison and sang hymns in keeping with the Scripture theme. As the work progressed, we had a growing awareness of the magnitude of our task and the need for the Lord's guidance in the many choices and decisions which needed to be made.

Let us assume that after a quick preview of the work before us, the chairman asked the secretary to present the next number for consideration. The secretary, who had a complete file of many hundreds of hymns and Gospel songs very systematically filed, pulled from the file the first line title, "We Rest on Thee, Our Shield and Our Defender."

The chairman then asked, "Does anyone wish to sponsor this number which is rather new to many of us?" (The secretary knew from his records who submitted the number.)

The sponsor spoke, "This hymn is not in any of the hymnals which we reviewed. I found it in the Inter Varsity Press book called *Hymns*. Since most of you do not have this hymnal, I have duplicated the text for your study. The tune used is the familiar tune 'Finlandia.' "

After receiving the text, the sponsor continued, "As you see this text before you, may I suggest that this is a very comforting number for those who face danger and uncertainty. Perhaps I should remind you that this is the hymn that was sung by the five courageous missionaries, their wives and families, as they said 'farewell' for the last time. The five men were soon martyred by the Auca Indians."

With this very impressive sponsorship, the Hymnal Committee began to sing in four-part harmony these challenging words:

"We rest on Thee"—our Shield and our Defender!

*We go not forth alone against the foe;
Strong in Thy strength, safe in Thy keeping tender,*

"We rest on Thee, and in Thy Name we go."

After the singing came the moment to decide. A unanimous vote was taken; permission to include the hymn was secured from the owner, Marshall, Morgan and Scott, Ltd. of Great Britain; and the hymn is listed in the new hymnal as number 416.

This slow and deliberate method was employed scores of times. There was an atmosphere of concern that the finished product would glorify our Heavenly Father, present the message of salvation in purity and power, and move the hearts of men to worship and full surrender to Him. May the great wealth of songs and aids to worship bless our churches with truth and inspiration for many years to come.

United Missionary Church

WORLD HEADQUARTERS

KENNETH E. GEIGER
GENERAL SUPERINTENDENT

PHONE JA 4-0527
1819 SOUTH MAIN STREET, ELKHART, INDIANA

March 6, 1963

Brethren in Christ Church and
Evangel Press

Dear Friends,

I am sure that I represent the feeling of the ministry and laity of the United Missionary Church when I thank the leadership and membership of the Brethren in Christ Church for their invitation to participate in the publishing of a new denominational hymnal.

The members of our committee, namely: Rev. Ira L. Wood, Prof. Franklin Lusk, Prof. Richard Carpenter, and Prof. Myron Tweed have often expressed appreciation for the delightful fellowship with the committee of your church during the years of work in preparation of the new hymnal. They have also indicated great pleasure in the selection of hymns and the development of a hymnal that will meet a great need in our church.

Many pastors and congregations of the United Missionary Church are anxiously awaiting the publication date and will purchase copies of an imprint edition which will be known as the United Missionary Church Hymnal. There is satisfaction in knowing that Sunday after Sunday the people of our respective denominations will be using the same hymnal in their worship of God, our heavenly Father.

The United Missionary Church recognizes that our sister denomination has carried the heavy end of the load, financially and otherwise, in the production of the new hymnal. Thus, participation in such a venture increases not only our respect for but our obligation to the Brethren in Christ constituency.

It is good to know that the new hymnal is designed not only to meet the need of worship services for the congregation, but contains selections for the various groups of the church, special seasons, etc. This broad application has been achieved with a definite emphasis of the Wesleyan-Arminian doctrinal position and evangelistic and missionary outreach of our denominations.

We send this greeting with the prayer that the new hymnal will enjoy a long and useful ministry around the world.

Sincerely yours,

Kenneth Geiger

Kenneth Geiger
General Superintendent

KG:mc

March 18, 1963

(5)



Improvised crossing of Mbabala River enroute to the Bishop's Consecration Service at Macha, December 30. Frank Kipe walking the tight rope.

MACHA MISSION had the privilege of being host for the Consecration Service of the newly chosen bishop for Northern Rhodesia. Plans called for an early morning communion service and the consecration service at midday.

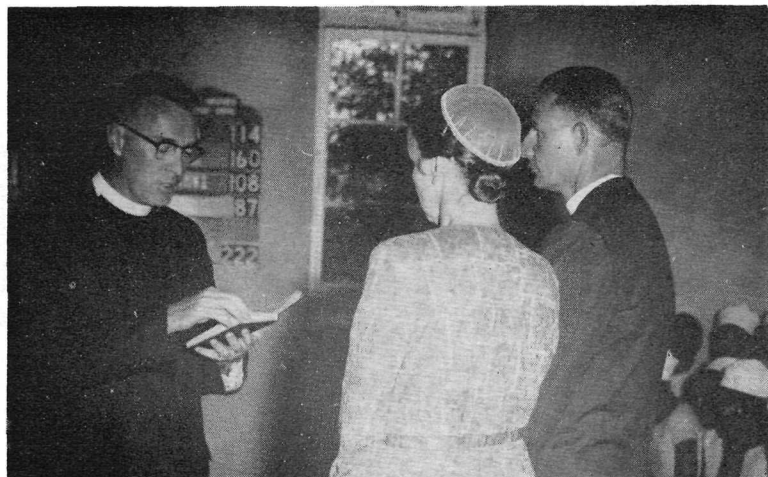
But *this* rainy season! Rain, rain, rain—every day for weeks! We anxiously watched rivers, roads, and bridges. By or on the Saturday before, most of our visitors from Southern Rhodesia reached Northern Rhodesia and Saturday's quota for Macha had reached Macha by driving about ten miles extra over none-too-good roads because of a washed-out bridge.

Sunday: more rain—and the newly-elected Bishop himself, the General Superintendent, and most of the Northern Rhodesia missionary guests were not yet at Macha! And by this time even Saturday's route was impassable.

You've already read the story in the March 4 issue of the *Evangelical Visitor*. Those on the Choma side came as far as they could, and cars on the Macha side, went as far as they could. Rope-

Consecration of New Bishop

Rachel M. Kibler



Bishop David Climenhaga gives the charge to the newly-chosen Bishop, Earl Musser.

walking made the connection! (See picture)

Finally at about half-past two, the service began. In spite of the weather, a goodly sized group of African Christians had gathered for the service. The Rev. R. Philpott, a Baptist minister from Bulawayo, gave the Consecration sermon based on I Timothy, chapter three. He pointed out the duties, responsibilities, and privileges of one chosen to be Bishop and Shepherd of the flock.

In this forward step in the growth of the Church in Africa, Bishop and Mrs. Musser and all of us need your prayers for Divine Guidance. "So much to do; so little done" was the motto of one of the Standard Six classes.

"Dear Lord, give these Thy newly appointed servants and each one of us wisdom and strength for the day."



Macha Church, some of the congregation for Bishop consecration service.

The Wanezi Flood

Wanezi Mission
January 27, 1963

RAIN! Rain! Rain! We had arrived at Wanezi Mission on the 18th December to take over from the retiring Superintendent and Matron, Rev. and Mrs. J. E. Hershey. Since our arrival it had rained every day. Mr. and Mrs. Hershey left Wanezi on the 26th December and they were on their way to the consecration of the Bishop in Northern Rhodesia.

On Sunday 27th December we had 1½ inches of rain throughout the day. However, we did not feel concerned as the earthen wall of the 175 million gallon dam was considered "safe," for any normal rainfall. There were 5½ feet of freeboard. The wall of the dam was far from completion and in places had still to go up 6 to 8 feet. Unbeknown to us the sodden catchment area of 90 square miles received a torrential downpour of 4 inches of rain in 2 hours.

Friday evening Eleanor Ginder and I went down to the Homecraft School dormitories to check on a matter. When we were walking

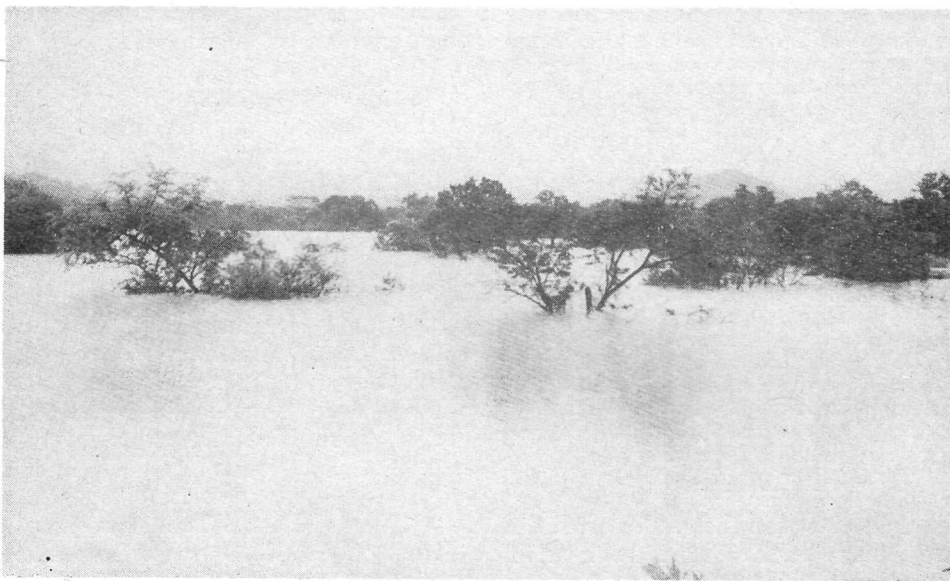
back we heard the frightening roar from the river above the sound of the pelting rain.

When I came into the lounge of the main house, Albert and Sam King were pulling on their boots. They could hear the noise as well, even though the doors and windows of the house were shut.

Suddenly all the lights went out. We lit our Christmas candles in the lounge and the men drove off to the dam in the car. In about ten minutes they were back. The spillway was flowing about 125 yards wide on the near side. That was all they could see in the darkness. We all realized the seriousness of our plight, because if the dam burst, a wall of water about 40 feet high would go rushing down, and people living in their huts near the river's edge wouldn't have had a hope.

We decided the only thing we could do was to pray. The three households here knelt in prayer that night and we looked to our Lord and Saviour for His help. Humanly speaking, we could do nothing.

(Continued on page nine)



Wanezi River at flood stage.

MISSIONS

Too Much Weather?

It may seem that we are getting quite a lot about monsoons, mud, droughts (earlier), threatening dams, and flooded rivers into the missionary pages during these months.

It is easy to say: why risk your life for an appointment? But many people are involved in these appointments and in preparations in various spheres. Is it not a clearer testimony to all when the people of God put forth effort to keep appointments?—The Enemy is as busy in foul weather as in fair.

Feel with your missionaries, too, as they face the perplexities of how much to do and to dare in such situations. Think you, they would *choose* to invest hours and days in mud and flood? And we can be sure they all wish to avoid the sin of presumption. Pray that they may have wisdom and calm in their souls as they seek God's will. After all, as the Scriptures say, "He that regardeth the wind will not sow." We thank God for His protection of them—greatly thank Him.

Missions Editor

WMPC Finances — Progress Report

PROJECT FUND

Needed — for Phumula (Africa) Maternity Ward	\$3500
for Nagato (Japan) Building Site	\$3000
On hand—As of February 1; approx.	\$2300

GENERAL FUND

Needed monthly — for Missionary Prayer Challenge, monthly printing and mailing \$75
E. H. E.

What the Visiting of Prayer Circles Has Meant to Us This Furlough

The Women's Missionary Prayer Circle was a real blessing and inspiration to us during our time in America. As we visited the various prayer groups, our hearts were warmed anew to see God working through them.

We believe that "more things are wrought by prayer than this world dreams of." How wonderful to know that missionaries and African Christians are being upheld at the Throne of Grace. An active interest in the many needs on the field is also the burden of our W.M. P.C. It is hard to fully express our appreciation for all we have seen them doing for the Mission program.

As we flew over the Atlantic Ocean on Tuesday night, December fourth, these words kept going through my mind:

"When we pray, we will pray for you,
For you need His love and His care.
When we pray, we will pray for you;
We will whisper your name in our prayer."

Mrs. Earl Musser

Crusaders

PREPARING FOR MARRIAGE?

Floyd Garrett

BILL AND Beth waited anxiously outside the pastor's private office. It was almost time for their appointment. Bill thumbed through a magazine and threw it aside. Clutching Bill's hand, Beth sat nervously thinking about their interview and that matrimonial date—June 30. Just last Sunday their pastor had talked to the youth about marriage. She could remember almost word for word what he had said.

"What is love? It is more than emotions. It is more than sex. Love is respect. You fell in love with your partner the way he is. Don't try to reform him. Love your partner for what he is—not for what you hope him to be.

"Love is giving. 'God so loved . . . that he gave.' Giving yourself for the other one—being thoughtful until it hurts sometimes—that is a witness of love. No more I, but we."

"The pastor will see you now," the church secretary said. Bill and Beth walked rather timidly into the minister's study. He began the session with a warm greeting. Then he handed each a sheet of paper and said, "Here are a few types of unions which marriage counsellors warn against. See if you have any problems here."

The list warned against:

1. A matrimony based on a brief acquaintance. Couples who have known each other five years have twice the chance of success in marriage as those whose friendships have been less than six months.
2. A marriage following a courtship in surroundings uncommon to those encountered after marriage.
3. A courtship through letters alone.
4. A marriage where vital issues—careers, work, college, etc.—are left to be worked out later.
5. A union used as an escape.
6. Marriage to a person who has recently been engaged to someone else.
7. Mixed marriages—Catholic-Protestant.
8. Couples having different backgrounds.
9. Marriage following a courtship where the couple has always been with a gang and never spent much time alone.
10. A union where there is undue devotion to parents by either partner.

"How do your parents feel about your marriage?" their pastor then asked. He was taking notes on a large counselor sheet. This sheet would be for their own evaluation. He listed their nationalities, ages, and church affiliation.

"Where have you decided to live?" "My dad has two houses," Bill answered. "He's renting us one."

The pastor nodded his approval. "It's best for the couple to live alone—even if it is a one-room efficiency. Being located near your work and church is best, too."

He also recommended that the couple mutually agree upon a budget to include rent, car expenses, groceries, utilities, clothing, insurance, regular bank deposits, and tithes and offerings.

"Plan recreation together," he advised. He suggested visiting friends and relatives, taking short drives or trips, going fishing or hunting, church activities, and parties at home among Christian friends.

"Beth, are you sold on Bill's business?" The minister pointed out that many marriages had not worked because the wife did not understand her husband's business problems.

"Here's another list. Refer to it often," the pastor advised. This list was entitled "Things that Demolish Marriages."

Ladies Check Here

1. Do I show signs of jealousy every time I meet a former friend of his?
2. Do I swap the presents he gives me to get something I really want?
3. Do I remind him how much I hate housework and how much I gave up for him?
4. Do I dictate what he should do at his job?
5. Do I fail to bathe and to dress neatly and attractively?
6. Do I insist my relatives are always right but his never are?
7. Do I allow him to come home to a messy house and a poor meal?
8. Am I bored when I have to spend an evening at home with him?
9. Do I lack interest in his business successes and failures?
10. Do I involve myself with the children until he feels alone?
11. Do I harass him to help me with the housework when he comes home from work?

Gentlemen Check Here

1. Now that I have her, do I no longer bring her candy, perfume, etc?
2. Do I constantly complain about my position and the people with whom I work?
3. Do I fail to take the lead spiritually?
4. Do I make every decision without consulting my wife?
5. Do I sit behind a paper in the morning and occupy myself in my own world of thoughts?
6. Am I hard to get along with at home but friendly and smiling at work?
7. Do I fail to take my wife out to dinner occasionally?
8. Do I fail to take an interest in her daily duties, and just show enthusiasm when talking about my business?
9. Do I forget to compliment the good meal she prepared or tell her how I appreciate her?
10. Do I fail to spend time with my children when I am home?

The pastor closed the session with this admonition: "Make Christ the head of your home. Establish a family altar from the beginning. Let Christian principles

be the guiding principles in your lives together. With His help, marriage success is sure."

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Annual Youth Week a Success

REPORTS FROM Christ's Crusaders units carry echoes of enthusiastic response to the "On Call" message of Youth Week, January 27 to February 3. The participation of Crusaders at the Pleasant Hill Church, Hamlin, Kansas, is typical of many across the church. Mr. and Mrs. Austin Heise are their sponsors and they report:

Our Crusaders group, which consists of five young people, entered enthusiastically into the activities of Youth Week. Following are some of the activities in which they all engaged:

Gave a subscription of *Youth for Christ* magazine to the local high school library.

Baked and packed a box of cookies and candies for a friend in the State Hospital.

Attended a basketball game.

Participated in the Sunday school and worship services.

Enjoyed Sunday noon meal at the home of the pastor and wife, Rev. and Mrs. B. M. Books, with the sponsors assisting.

Visited and sang in the two homes of elderly people during the afternoon.

Say their sponsors: "We pray that Isaiah 6:8 will become a living reality in the life of each of these wonderful young people."

Youth Win Academic Honors

The end of the first semester was a time of reckoning at our church colleges, as it was for all students wherever they are applying mind to book. Many young people were honored by placement on honor rolls, having achieved a grade point average of 3.3 or higher.

At Upland College these students stood for recognition: Elaine Byer, Michael Schlepp, Conrad Baker, Nancy Bundy, Mary Lynne Anderson, Kathryn Bailey, Beverly Lowe, Gladys Teal, Janet Crider, and Sandra Dyer. The highest average, 3.70, was earned by Janet Crider.

The Messiah College faculty noted achievement by these students: Luke Keefer, Judy Wolgemuth, Darrel Big-ham, Mary Ann Engle, Carolyn Tyson, Norman Bert, John Stoner, Verna Oberholtzer, John Hawbaker, Joyce Wolgemuth, Marian Kuhns, Kenneth Wolgemuth, Gerald Hess, Joanne Winger, Darlene Dohner, Rachel Brubaker, Charles Walters, Lois Thuma, Conrad Aiken, Marilyn Lavy, Elizabeth Monn, and Robert Stoner.

The Wanezi Flood

(Continued from page seven)

We spent an uneasy night listening to the pouring rain and the roar of the water. At five the next morning Sam King, Albert and I drove down to the dam.

We gasped as we saw what had happened. Half the width of the wall on the downstream side had been gouged out. The training wall on the western bank was completely washed away. A wall of water 600 feet wide and flowing a foot deep had gone right over the top of the dam.

We phoned the police immediately about the danger. Within a few hours the Irrigation Officer was here. The river was rushing down on both sides of the wall.

A week passed before any repair work could be started. The simple comment of the Director of Irrigation, here from Salisbury, was, "Amazing!" He said he'd never seen anything like it in his life: two leaks right in the center of the wall, and yet it was still standing!

He commented further, "You must have done a lot of praying." We replied, "We did."

As we reflect upon the happenings of the past month we are very conscious of our Lord's graciousness to us. He gave us three weeks of dry weather after the rain to repair the leaks and replace the gouged-out earth. Work has now started on the repair work of the training wall. Yesterday we had our first shower of rain and this helped the tractors with the task of picking up the earth. Tomorrow a second unit will arrive from Bulawayo—a D6 earth-moving tractor—to assist in the repair work. A good two months' work remains before the dam will be complete.

We ask that you pray for us all here at Wanezi Mission. Term One starts next Tuesday and we will all be busy as the students arrive for the new school year. We covet your prayers for the work of the Outstations and the Bible Institute as well as for that of the main mission.

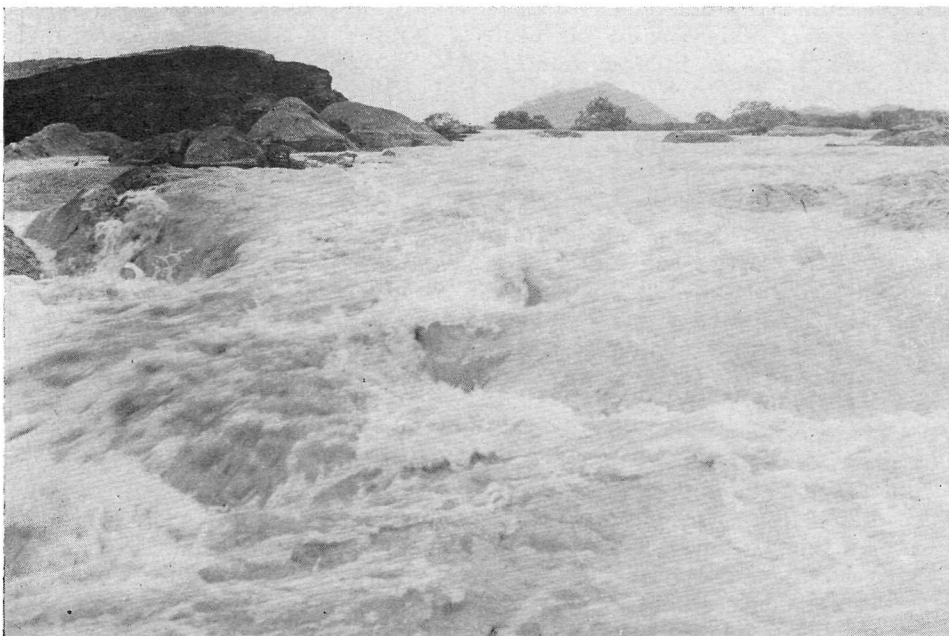
Perle Harvey



Missionary Martha Lady sitting part way down on the collapsed part of dam wall.



The task of re-building begun.



Waters raging through the spillway, Wanezi Mission side of the dam.

"We Want to Bury Our Missionaries"

These words often heard when older missionaries are leaving, have a strangely different meaning from Khrushchev's infamous threat, "We will bury you." From an African Christian (by the blessed transmuting power of God's love!) these words mean, "We don't want you to go home to live out your last days. Why should you do that? You belong to us and we love you and want you to stay here with us. When you can no longer care for yourself, we will care for you. We will care for you to the last and then bury you in our land, because you belong here." *mck*

The Story of Lori

Mrs. Cora Walters (the pastor's wife)

MY HEART is full this morning—full of the story of Lori—full of the conviction that there are many more like her; full of the feeling that not enough of our young people are entering the ministry and Christian service, or even planning to work for the Lord as good lay-members; full of the conviction that if our ministers were given the average salary of the community in which they live, their minds would be free to pursue this type of evangelism.

Regardless, I am concerned that young people obey the injunction, "Go ye into all the world with the Gospel," "without purse or script," and trust in God for the "Miracle." God has richly supplied our needs since we entered the Lord's service in 1939; we are constantly thrilled with God's workings.

Last January we experienced a blessed revival. There were several converts who over the year have given evidence of a change of heart and life. During the year the Lord has worked among us and many new families are faithfully attending. Recently my husband and I have felt we needed a new touch from the Lord, a new prayer burden, and a new empowerment of the Holy Spirit that the Lord would bring these hearers to a point of decision and to the experience of the new birth. We are sure He can give revival before our scheduled meetings in March. We are studying prayer in the Book of Acts in prayer meeting, and praying for revival.

Our hearts are one with the prayer request in the January Missionary Prayer Challenge from Japan, "Pray earnestly for definite conversions among the people who have repeatedly heard, but make no outward testimony. We are burdened that the Holy Spirit brings new children to birth. The lack of clear-cut decision is making us search our own hearts and ministry."

God is beginning to answer. My husband and I have just had one of the biggest thrills of our lives. Lori made an appointment to see us Monday afternoon, January 28. She and a friend had walked by the church one Wednesday evening last Fall. Enroute to prayer

meeting, we met them and invited them in—"if their mothers wouldn't be concerned." They informed us that they were married, and came in.

Lori has been coming since, bringing her three-year-old child. (The other girl moved away.) She has been listening eagerly and telling us she has always wanted to be a Christian and a missionary. Lori told us she didn't understand how to become a Christian and wanted to know. With prayers in our hearts we entered her well-kept apartment. My husband asked her to tell us all about herself. Let me give you a synopsis of her story.

She lived in Michigan. There were two girls in the family. Her father was in the service and was sent to Germany where he "fell in love?" with a German girl. Shortly afterward he went back for her, brought her here and married her. The last she knew of him he was in Long Beach, California. Her mother, reportedly a good person before, after this, married again and both she and her second husband became alcoholics. She had one stepbrother. Life in the home was unbearable—so much so, that the children would run away, be picked up by the authorities and taken to detention homes. While many of her teachers took a special interest in her, the home situation was such that she couldn't learn properly. Her twelve-year-old brother drinks and her sister is associating with a motorcycle gang. She said she thought this earth was Hell and everyone would eventually go to Heaven. After hearing her story it was easy to understand why she had this concept. Her heart was so hungry that she took instruction for six months from those ardent souls who travel from door to door with their "doctrine." Finally when her "teacher" told her her child would have to be punished in Hell if they did not join their group, she told her she didn't need to come back. Her husband has been reading by the hour the Phillips' translation we gave her.

As we unfolded the Salvation verses one by one, we could see Lori's faith unfolding as a dewy rose to the sun.

Again we were made to exclaim, "This may sound too good to be true, but we know it by our own experience." Finally, with tears she exclaimed, "Oh, I do understand." We knelt beside her davenport. She asked God to forgive her sins and make her a child of God. You know the answer! Even though she didn't understand how it could happen, and neither do we, in less than five minutes God sweetly witnessed to her soul. She knew she was God's child and thanked God for it.

The next day she told her neighbors. One of the earlier converts God gave us, who lives in a nearby apartment, readily offered to read the Bible with her once a week. Wednesday night she told our group what God had done for her. After prayer meeting, she told my husband the last three days of her life meant more than all the rest of her life put together. True to form, she is now concerned about her husband and her family.

Pray for Lori and her family. We have instructed her about the "Walk of Faith" and pray that we may be faithful and efficient in our follow-up.

By God's help we should have many, many more just as definite experiences with others in this needy area where the fields are "white to harvest." Pray with us and come if God calls.

Thanks to all of you who have had a part in the ministry here at Baltimore.

—Rev. and Mrs. LeRoy Walters serve as pastor of the new extension church, Baltimore, Maryland.

Uniontown, Pa.

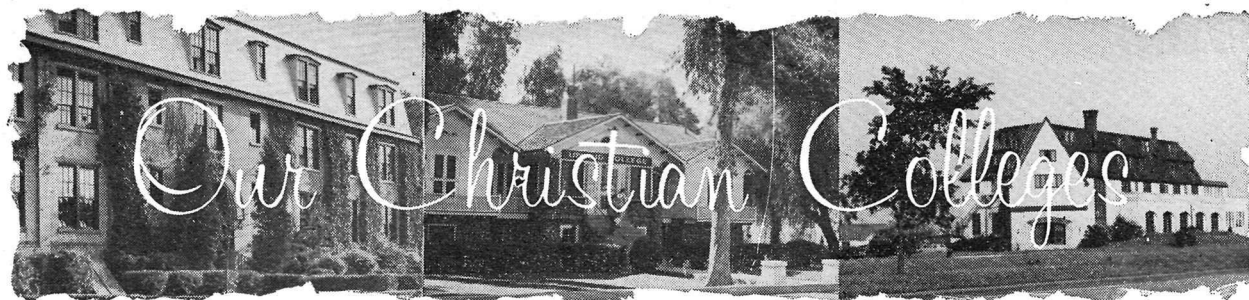
A RECEPTION SERVICE for 7 new members was held at the Searights church on Sunday, February 10.

In a recent revival 30 souls sought the Lord. Rev. Barton Starr was used of the Lord as evangelist. The miraculous movings of the Spirit brought people to find peace in Christ. It has been a boost to the work to have new-born babes in Christ help fill positions in the church and Sunday School.

A baptismal service was held in a neighboring church which offered the use of their baptistry. Twelve applicants followed their Lord in baptism. Five others plan to receive these rites next summer.

Youth week services were conducted, concluding with a hymn sing. The church was filled for this occasion.

Pray that the Lord will continue to bless in the lives of the new converts and in a growing ministry at Searights.



UPLAND COLLEGE BROCHURE

The Upland College staff has recently prepared a new brochure for distribution. Entitled "The Four Concerns," the brochure describes the interests of the liberal arts college in the areas of the intellect, the spirit, the community, and outcome. The brochure has been received with pleasure by academicians and future students because of its expression of a Bible approach to the academic concerns. A part of the brochure is expressed as follows:

Concern for the Intellect—Upland seeks to serve in the finest tradition of liberal arts education. In such a tradition she aims to provide the intellectual and social tools necessary for each student to develop his potential for the betterment of society as well as himself. The curriculum includes a program of general education in the Humanities, Natural Sciences and Social Sciences.

Concern for the Spirit—Upland is committed to a concern for the spirit and endeavors to maintain an atmosphere that recognizes and gives dignity to the spiritual needs of man. The College is rooted in evangelical Christianity and accepts the great basics of the Christian faith and encourages spiritual regeneration and commitment of life to Jesus Christ as Lord and Savior.

Concern for the College as a Community—Upland provides a unique opportunity to create a community spirit that stands in sharp contrast to the tendency toward impersonality that accompanies bigness. The College seeks to maintain a climate of conversation. The sharing of ideas seems essential to maturity. Upland provides association between students and teachers that extends far beyond classroom contacts.

Concern for the Outcome—From deep conviction Upland chooses to measure the success of the College in terms of student response to the academic and spiritual climate. The success of the Upland program is judged in terms of the extent and quality of the contributions made by the graduates. Upland College is a Christian College with a Vision for Service.

SECOND SEMESTER BEGINS AT MESSIAH

January 28, Registration for Second Semester. Ten additional students have enrolled for the second semester.

February 5, Evening Mission Course taught by Dr. C. F. Eshelman. This course will be held for ten weeks, meeting each Tuesday evening.

SEMINAR ON COMMUNISM SPONSORED BY THE COLLEGE PEACE SOCIETY

On February 23, over 50 delegates representing 12 regional colleges and universities joined students from Messiah College in a seminar, presenting the Christian answer to

communism. The Peace Society invited national leaders in the field of nonresistance to address the Conference. The leaders included Dr. Darrell Randall, Director of African Studies from the American University, Washington, D.C.; Dr. Alfred B. Starratt, a member of the National Service Board for Religious Objectors; Professor Martin Schrag from Messiah College; and representatives from the Mennonite Central Committee and the National Service Board for Religious Objectors.

In addition to the main addresses and a panel discussion by the leaders of the Conference, the Conference provided opportunities for small group discussions. In the evening the Platform Arts presented the play, "Which Way the Wind."

ANNUAL COLLEGE DAY AT MESSIAH COLLEGE

February 28 and March 1, juniors, seniors, and other young people came to visit Messiah College, to meet with faculty and students and to discuss programs of study at Messiah College.

DR. HOOVER RECEIVES SCIENCE GRANT

Dr. K. B. Hoover, Head of the Science Department at Messiah College, has been awarded a grant by the American Association for the Advancement of Science. The grant will provide funds to continue his research in the study of genetics with *Salmonella*. Dr. Hoover is testing the effects of certain medicines in producing mutations in this form of bacteria. This research is part of a wide-spread concern to explore the effects and the influence of such medicines as thalidomide.

In addition to his work at Messiah College, Dr. Hoover also serves as secretary-treasurer of the Pennsylvania Academy of Science.

MESSIAH FACULTY RECOGNITIONS

Professor Martin Schrag has passed written and oral comprehensives in requirement for his Ph.D. Degree. Mr. Schrag is completing doctoral work at Temple University in the field of Church History. He has taught at Messiah College since 1954 in the fields of philosophy, church history, and theology. He is currently teaching part-time while he is completing the doctoral program.

Mr. Kenneth Esau, Instructor in Biology, has completed requirements for the Master's Degree from Kansas State University. Mr. Esau is in his first year of teaching at Messiah College.

IN MEMORY OF HARVEY SAKIMURA

The faculty, the students, alumni and friends regret the passing of Harvey Sakimura. For more than 17 years he has worked to beautify the college campus. He planted gardens, arranged shrubs, trimmed and cared for the

campus. At banquets, at convocations, and in the weekly church services his mastery in floral arrangements added beauty and charm. In his quiet, dependable way Harvey Sakimura has enriched the lives of all who have contacted him on the campus of Messiah College.

POETIC EXPRESSION FROM MESSIAH

MY GUIDE

Though thorny, dark, and rough the way,
The Lord will be my guide and stay;
My shield though enemies oppress,
My strength in times of deep distress;
And when my path is bright and clear
The Lord my God is always near;
He'll help me whether dark or light
And guide me on my way aright.

Leola Brechbill

CHRIST LIVES

Foretold by the prophets,
Proclaimed by the angels,
Worshiped in a stable,
Christ was born one day.

Teaching by the seaside,
Preaching in the temple,
Healing by the wayside,
Christ lived one day.

Captured in the garden,
Tried before the court,
Condemned unjustly,
Christ died one day.

Buried in a borrowed tomb,
Rising on the third day,
Victorious over death forever,
Christ lives today.

Benjamin W. Myers

I WALKED WITH GOD

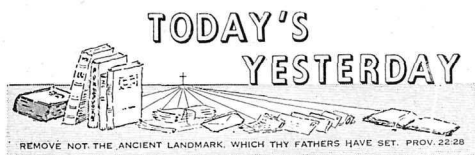
I took a walk with God today
Through meadows green and fields of hay;
I saw Him in a blade of grass,
I heard Him as a rabbit passed.

My heart was sad and weary
So burdened down with care,
But as I walked with God today,
Contentment met me there.

I walked alone with God today;
My darkness turned to light.
And now my life is free from fear;
He banished all my strife.

He gave me hope and faith to live,
To face life with a smile.
If I feel sad and lonely now,
I'll walk with God a while.

Elizabeth Shafer



The Death of Jesse Engle

ALL NIGHT we watched by the Elder's bedside, but there was nothing that could be done. Brother Cress arrived near noon the next day, but the doctor did not arrive in time. That was a dark time as he lay paralyzed and unconscious in the little mud hut he called home, far from his children, far from the comforts of civilization, with none of his family or relatives, save his devoted wife, by his side. As it became evident that the end was near, that heroic mother, who had been such a worthy companion in all his labors, stooped over and imprinted on his face a kiss for each of their seven sons in far-away America. At 5 P.M., April 3, he breathed his last. Thus, in less than two months from the date of Sister Cress' death, Elder Engle also was called home. The loss of our sister was great, but this seemed to be a still greater blow on the mission.

"He was so absorbed in the work, and no sacrifice was too great, no labor too hard, for him to endure. Perhaps, if he had spared himself a little more, he might have been able to continue longer in the work. Who knows? The language was difficult for one at his age, yet he was making heroic efforts to acquire it, and could make himself pretty well understood. We have seen him, after reading the Word, stand before the people, with the tears running down his face in his great love for them and in his desire to help them to Christ. And the natives knew that he loved them and they in turn loved him and greatly lamented his departure. The language of many of them might be summed up in that of one woman. As she stood by his coffin, weeping, she said:

" 'He was good to me. He gave me salt, he gave me calico. What shall we do without him?' "

—From H. Frances Davidson, *South and South Central Africa*, pp. 100-101.

CHURCH NEWS

BULLETIN-BITS

March 17 was missionary day at Conoy, Pa., with Dr. Arthur Climenhaga and Rev. Samp-

son Mudenda speaking in the morning and the Richard Witmers presenting the evening service.

Springhope, Pa., reports twelve received certificates for reading the Bible through in 1962. It was the fifteenth time for one who received a certificate.

Three received the rite of water baptism at Five Forks, Pa., Sunday morning, February 24. The Palermo brothers are scheduled to present the Sunday morning service, April 28.

Fourteen were received into church membership at Chino, California, Sunday morning, February 24. Rev. and Mrs. Charles Engle presented a missionary service, Sunday evening, February 17.

A former prime minister of Southern Rhodesia, and a clergyman of the Churches of Christ, Rev. Honorable R. S. Garfield Todd was guest speaker at Grantham, Pa., Sunday morning, February 24.

The Korean Orphan Choir presented the chapel period at Messiah College, Thursday morning, February 28.

Glenn Schwartz, recently returned from I-W service in Africa, spoke and showed pictures at Clarence Center, New York, Sunday evening, February 24.

Evelyn Poe, who spent a year teaching in Beirut, Lebanon, was guest speaker for the World Day of Prayer service at Cross Roads, Pa., Friday evening, March 1.

The morning worship services at Waynesboro, Pa., were broadcast over station WAYZ during the month of February.

Springhope, Pa., reports the observance of Youth Week, January 27 to February 3. Crusaders were in charge of the Wednesday evening prayer service and both services on Sunday. Pastor Jesse Oldham spoke on the theme "There is a Difference."

Brother and Sister Clement Oldham were consecrated for another five-year term as deacon for the Springhope congregation, Pa.

PORT COLBORNE, ONTARIO,
DEDICATES MEMORIAL CROSS

Our sixth Anniversary Sunday activities started with a Saturday evening fellowship supper in the Wainfleet township hall with approximately 125 in attendance. William Van-

derbent, pastor of the Heise Hill congregation brought the anniversary message, Sunday morning, February 24, to a nearly filled church.

Mr. and Mrs. Joseph Guinn of Toronto, who are summer members of the congregation while living in a cottage at Reeb's Bay, presented a cross, placed in front of the sanctuary, in memory of the late Merlin Russell Grove. Merlin graduated from Niagara Christian College 1946, later attending Toronto Bible College. While in attendance at Toronto Bible College, during his final year 1958-59, he was called of God to enter mission work in Somalia, Africa. He with his wife Dorothy and their three children went to Somalia in July, 1960. Two years later he suffered martyrdom at the hands of a Muslim priest.

During the evening service, Bishop E. J. Swalm spoke the message on the theme "Follow Me" and led in the unveiling and dedication of the memorial cross. In this very sacred and significant service, Mr. Guinn and the Wainfleet Gospel Four presented special numbers in song. The high point in the service was the reading of a letter from Mrs. Dorothy Grove, Merlin's widow, who presently is still in Somalia, Africa.

MANHEIM, PA.

Wednesday night, February 6, was the night for our monthly Women's Missionary Prayer Service. The evening was devoted to reading letters from missionaries. These letters were read by young people of the congregation. This was somewhat of an introduction to the following Sunday, February 10, which was Christ's Crusaders Day.

Christ's Crusaders Day began with an early-morning breakfast at the church. The cooks, Mr. and Mrs. Victor Gish and Mr. and Mrs. Lloyd Knight prepared a delicious breakfast of juice, pancakes, sausage and coffee. This was enjoyed by twenty-four young people.

Some of the Christ's Crusaders group shared in the Sunday School hour, also in the worship service. Three young people from Bethel congregation, Ruth Gettle, Steve Fisher and James Shelley presented a missionary service in the evening. They spoke of their decisions to do missionary work in Africa in the form of I-W and VS service. They sailed for Africa February 15. We witnessed several young people rededicate their lives to Christ.

Bishop Alvin C. Burkholder, Upland, California, conducted our revival services, January 6-20. We enjoyed the blessing of the Lord under his ministry. The weather was favorable during this two-week period.

At a special prayer meeting service, Tuesday evening, February 19, two deacons were cho-



Twenty-four Manheim Crusaders enjoy a breakfast prepared by the Lloyd Knights and Victor Gishes.

sen. We pray God's richest blessing on Lloyd Knight and Nelson Myers as they serve God and the congregation for this five-year period. Bishop Henry Ginder was with us for this election.

Helen Norenhold, Correspondent

WAINFLEET, ONTARIO

The Junior Department of the Sunday School presented a Christmas program to a capacity audience, Sunday evening, December 23. The theme of the program was "Home for Christmas" by Mrs. Vincent Trimmer.

Rev. and Mrs. Amos Dick were guest speakers for our Annual Christmas Day service. This was the first Christmas in many years that Mrs. Dick, formerly from the congregation, was privileged to be home for Christmas. The Youth Choir under the direction of James Gilmore presented Christmas music. Another feature of our Christmas season was an evening spent by Christ's Crusaders caroling to shut-ins.

Bishop E. J. Swalm was present for our annual business meeting January 8th. Our pastor, Rev. Edward Gilmore was re-elected to serve for another year.

Rev. Ray Witter, Abilene, Kansas, conducted the winter revival, January 27 to February 10. Special music for these services was provided by the Gospel Four and the Youth Choir. We witnessed definite answers to prayer as people sought the Lord for salvation and the infilling of the Holy Spirit. Brother Witter conscientiously ministered to us from the Word.

CEDAR GROVE, MIFFLINTOWN, PA.

Sunday afternoon, February 10 a farewell service was given for one of our young people, Sister Donna Zook. She left to give two years of voluntary service at the Children's Hostel in Bulawayo, Southern Rhodesia. Jacob Kuhns, a member of the Board for World Missions was guest speaker.

The Saturday evening previous we had the privilege of visiting mission stations around the world as we listened to Brother and Sister Luke Keefer give a report of their recent world tour. This was a challenging and inspiring service.

Our revival services in October were conducted by Rev. Harry Hock. We thank the Lord for each victory and the increased interest shown on the part of some young people who received definite help.

MAYTOWN, PA.

Miss Evelyn Poe showed pictures and spoke of her year's work in Beirut, Lebanon, at our January Christ's Crusaders meeting. Her presentation illustrated how God can use us if we give Him full control.

Christ's Crusaders Day was observed February 10, starting with a delicious breakfast at the parsonage. The young people shared in the Sunday School and morning worship service. John Spickler, president of Christ's Crusaders, presented to the group a screen which was purchased in 1962. We then enjoyed the film "Savage Flame," which challenged us to be more useful in service to Him. Our desire is that other young people may join us in fellowship.

We are thankful and give honor to God for an increase in our Sunday School attendance.

Mrs. Jacob Engle, Correspondent

HOLLOWELL, PENNSYLVANIA

The fourth Leadership Training Class was held, January 14-18 with thirty-five teachers and workers in attendance. The course, "Ways of Understanding God's Word," was taught by Rev. Paul McBeth. It was a time of instruction and learning; also great spiritual benefits and blessing were derived. The class appreciated the services of Rev. McBeth.

Our annual council meeting convened Wednesday evening, January 30. Bishop Charlie B. Byers was in charge of the council.

Jimmie Di Raddo, formerly a Methodist pastor now in work with Youth for Christ, was our guest speaker for Crusaders Day, January 27. Despite a four-inch snowfall, blown about by a gusty wind at church time, there was a good attendance in the youth department of the Sunday School.

More than fifty teenagers enjoyed lunch together in the parsonage basement. Our guest speaker then discussed questions handed in by teenagers. He based his answering of the questions on I Corinthians 6:12. This was a very helpful and informative session.

Youth Week activities included a program at the Hagerstown Rescue Mission. Our teenagers gave testimonies, arranged special music and provided the evening meal for nearly 60 men. Two men bowed at an altar of prayer at the conclusion of the service. Youth Week closed with a Sunday evening program and showing of the film "Preacher's Kid."

Rev. and Mrs. A. D. M. Dick, long time missionaries in India, were featured in the WMPC meeting, Wednesday evening, February 13.

MLK

UPLAND, CALIFORNIA, CELEBRATES TWO GOLDEN WEDDING ANNIVERSARIES



Mr. and Mrs. Henry A. Unruh.

More than a hundred friends and relatives joined in a celebration December 16, 1962, with Mr. and Mrs. Henry A. Unruh in honor of their Golden Wedding Anniversary.

Brother and Sister Unruh retired from Kansas farm life several years ago and came to Upland. They have greatly endeared themselves to the church here by their devotion to the Lord and their loyal service to the church. They are now serving as custodians of our church facilities.

Children of Brother and Sister Unruh who hosted the celebration were Mr. and Mrs. Leslie T. Unruh, Upland, and Mr. and Mrs. Frank Clark (nee Virginia Unruh), Ontario. Three other children, Lawrence Unruh, Fairview, Oklahoma; Oliver Unruh, Hillsboro, Kansas; and Mrs. Eugene Cogdill, Great Bend, Kansas, were unable to be present for the occasion.



Mr. and Mrs. Amos S. Wenger.

A reception marked the Golden Wedding Anniversary of Mr. and Mrs. Amos S. Wenger of Upland, California. One hundred twenty-five friends and relatives came to congratulate them. They were married December 10, 1912, at Russell, Kansas, and moved from Abilene to Upland in 1929. After eighteen years' service with the city of Upland, Brother Wenger retired in 1960. Both are active in the Upland Brethren in Christ Church.

Their children, Roy H. Wenger, Mt. Baldy; Alan Wenger, Long Beach; Ezra J. Wenger, Pasadena; and their daughter Mrs. Laverne Wiles, Pacific Palisades, hosted the occasion.

Births

BYER—Donald Earl, born to Mr. and Mrs. Kenneth Byer, December 19, 1962, Upland congregation, California.

DAWES—Landon Keith, born November 30, 1962, to Mr. and Mrs. Darrell Dawes, Upland, California.

HANGEY—Denise Lynne, born to Mr. and Mrs. Dennis Hangay, December 18, 1962, Upland congregation, California.

HARTER—Mary Ann, born November 28, 1962, to Mr. and Mrs. Wayne Harter, Green Grove congregation, Pennsylvania.

LAWVER—Bryan Stuart, born February 11, 1963, to Mr. and Mrs. Larry Lawver, Grantham congregation, Pa.

MATER—Blain Dennis, born January 11, 1963, to Mr. and Mrs. Earl Mater, Wainfleet congregation, Ontario.

NIESLEY—Loriann Carol, born February 13, 1963, to Mr. and Mrs. Carmen Niesley, Grantham congregation, Pa.

ROGERS—Barbara Mae, born January 5, 1963, to Mr. and Mrs. George Rogers, Wainfleet congregation, Ontario.

STONER—Ramona Carol, born to Mr. and Mrs. Ronald K. Stoner, December 24, 1962, Morning Hour Chapel, East Berlin, Pa.

TAYLOR—Dorcas Elizabeth, born to Mr. and Mrs. Dwight Taylor, December 13, 1962, Pleasant View congregation, Red Lion, Pa.

TRAVER—Brenda Elaine, born October 2, 1962, to Mr. and Mrs. Arthur Traver, Wainfleet congregation, Ontario.

WILLIAMS—Cheryl Ann, born January 2, 1963, to Mr. and Mrs. Ronald Williams, Wainfleet congregation, Ontario.

ZOOK—Susan Ethel, born February 14, 1963, to Mr. and Mrs. Clyde Zook, Abilene congregation, Kansas.

Weddings

CLINE-NIGH—Mina E. Nigh and Roy Cline, both of Stevensville, Ontario, were united in marriage February 12, 1963. The pastor of the Bertie congregation, William Charlton, performed the ceremony.

HOOVER-HOOVER—Miss Marilyn Ruth Hoover, daughter of Mr. and Mrs. Evan Hoover, Abilene, Kansas, became the bride of S. Albert Hoover, son of Mr. and Mrs. Samuel Hoover, Troy, Ohio, December 28, 1962. The ceremony was performed in the Zion Brethren in Christ Church. Rev. Wilbur P. Brandt, Augusta, Kansas, performed the ceremony.

SEYMOUR-CLIMENHAGE—Miss Nancy Marie Climenhage, daughter of Mr. and Mrs. Cecil Climenhage, Stevensville, Ontario, and Robert W. Seymour, son of Mr. and Mrs. Thomas Henry Seymour, Fort Erie, Ontario, were united in marriage January 25, 1963. Rev. William Charlton performed the ceremony.

Obituaries

CARVER—William Carver, born in Bertie township in Ontario, Canada, August 2, 1882, passed away, February 1, 1963. With the exception of thirteen years, living in Niagara Falls, he lived in Bertie township. His jovial manner and pleasing personality acquired a host of friends throughout the community.

He is survived by one sister, a sister-in-law and a nephew. He was predeceased by two sisters and five brothers. Funeral services were conducted at Bertie Brethren in Christ Church by the pastor, William Charlton. Interment was in the adjoining cemetery.

HANE—Irene Luella Hane, born January 16, 1904, passed away, February 11, 1963. She was united in marriage, November 24, 1920, to Lorenzo Dow Hane who preceded her in death. Two daughters, Mrs. Ida Lou Wenger and Mrs. Anna Lee Mink, and one son, Daniel David, survives. Also surviving are four grandchildren.

She was converted at the age of twenty-eight under the ministry of Rev. W. H. Boyer. She united with the Dayton Brethren in Christ Church in 1934, maintaining a victorious Christian testimony, exemplifying the grace of God in her life.

Funeral services were held at the Dayton Brethren in Christ Church. The pastor, Clarence Brubaker and Bishop W. H. Boyer were in charge. Burial was in the Fairview Cemetery.

NOLAND—Elwood Noland, born at Casey, Iowa, April 26, 1887, passed away at the Good Samaritan Hospital, Dayton, Ohio, January 29, 1963.

He was united in marriage to Emma C. Rhodes, December 22, 1909. Besides his wife he is survived by seven daughters, Mrs. Darold Lutz, Phillipsburg; Mrs. Norma Kress, West Milton; Mrs. Orpha Humphrey, Englewood; Mrs. Florabelle Sanders, San Bernardino, California; Mrs. Mary Kay Hoagland, West Milton; Mrs. Donna Silknitter, Union; and Mrs. Romona

L. Donnersbach, Highland, California; and twenty-three grandchildren. One son, Elwood, Jr., preceded him in death, January 24, 1945.

Mr. Noland accepted the Lord at the early age of nine years. He has been a faithful member of the Fairview Brethren in Christ Church since May, 1945. He was a faithful father and companion.

Funeral services were held at the Fairview Brethren in Christ Church, Englewood, Ohio. The pastor, Rev. Erwin W. Thomas, and Rev. Ohmer U. Herr, officiated. Interment was in the Fairview Cemetery.

PIKE—Mr. William H. Pike, age 73 years, Columbia, Kentucky, passed away February 15, 1963.

He is survived by his wife, Mrs. Eliza Pike; four sons, Clyde and Ralph, Columbia; Elzie, Edenburg, Indiana; Buford, Louisville, Kentucky; two daughters, Mrs. Clara Pyels, Indianapolis, Indiana; and Mrs. Marybelle Gaskins, Columbia, Kentucky. Also surviving are two sisters, twenty-two grandchildren and forty-three great-grandchildren. He was a good husband and father, loved by family and friends.

Funeral services were held at the New Hope Baptist Church. Carry Goodin and P. B. Friesen officiated. Interment was in the New Hope Cemetery.

DENNISON—Joseph Dennison, born October 27, 1869, at Etna Green, Indiana, passed away at Nappanee, Indiana, January 8, 1963. He was united in marriage to Anna Mae Teeter December 25, 1899. She predeceased him in 1950.

Brother Dennison was a member of the Union Grove congregation. He served as caretaker more than 37 years. He faithfully and diligently performed his services until forced to retire by bereavement and old age in 1951. He left a testimony of being prepared and anxious to go. His worthy example lives on.

He is survived by four sons: Levi, Harvard, Illinois; Devon, Elkhart; John, Pocatello, Idaho; and Carl, South Bend; and a daughter, Mrs. Elmer Weaver, Nappanee; also seven grandchildren and seventeen great-grandchildren.

Funeral services were held at the Village Church near Nappanee. Rev. Carl G. Stump and Rev. Warren Sherman officiated. Burial was in the South Union Cemetery.

PLUM—David Howard Plum, born near Hagerstown, Maryland, August 13, 1889, passed away in the Kindersley Union Hospital, Saskatchewan, February 19, 1963. He came to Saskatchewan in 1906, homesteaded in 1908.

In 1910 he married Violet Brillinger, living near the Clearview Church until 1951 when they moved into Kindersley. Brother Plum was converted in 1906 in Ontario at the Wainfleet Church while enroute from Maryland to Saskatchewan. He was a faithful, devoted, conscientious member of the church.

He leaves to mourn, his wife, Violet; five sons, Alvin, Ottawa, Ontario; Ernal, Kindersley; Ronald, Callivan; Willis, London, Ontario; Kenneth, Spiritwood; and five daughters, Mrs. Dave Johnson, and Catherine, Kindersley; Mrs. R. C. Chaplin, Santa Cruz, California; Mrs. Walter Dick, Niagara Falls, Ontario; and Mrs. Stan Burke, Ottawa, Ontario. Also surviving are two brothers, one sister, twenty-two grandchildren and two great-grandchildren.

Funeral services were held at the Kindersley Brethren in Christ Church with Rev. John Garman in charge, assisted by Rev. E. Childerhose of the Free Methodist Church, and Rev. G. Warnock of the Alliance Church. Interment was in the Kindersley Cemetery.

LEHMAN—Harry S. Lehman, 45, Hershey, Pennsylvania, died suddenly February 23, 1963, at the Harrisburg Hospital. He was a member of the Palmyra Brethren in Christ Church. He is survived by his wife, Helen M.; a daughter, Mrs. Larry Hollinger of Merced, California; a son, Paul, at home and his mother, Mrs. Viola Lehman, Hershey.

The funeral service was held at the Donald E. Hershey Funeral Home in Palmyra with Pastor David P. McBeth and Rev. Paul Hartz officiating. Interment was in the Spring Creek Cemetery, Hershey.

MCC News

ORIE O. MILLER ELECTED MCC LIFE MEMBER

AKRON, PA., (MCC)—The Mennonite Central Committee at its annual meeting January 18-19, 1963, elected Orie O. Miller as a life member and executive secretary emeritus and H. Ernest Bennett as a new member of the executive committee. The latter fills the vacancy left by the death of H. S. Bender.

Last year Orie Miller reached the age of 70, the maximum age for executive committee members. As a result of his election as executive secretary emeritus he will continue to meet regularly with the executive committee. The only change from his earlier status will be that he will not have voting privileges. As a life member, however, he will have full floor and voting privileges at annual and other meetings of the total committee. The only other life member on the central committee is P. C. Hiebert, long-time chairman.

The nominating committee, in recommending Miller's election at the annual meeting, said: "It is our feeling that the MCC can ill afford, in one year, to lose the experience and dedication of two such devoted servants (H. S. Bender and Orie Miller). We further believe that our brotherhood would be served by our request that the executive committee of the MCC continue to make use of Orie Miller's wealth of experience in augmenting its work."

CHILD SPONSORSHIP PROGRAM

It costs \$17.50 a month to support a refugee boy. This is a good project for Sunday School classes, women's organizations, men's brotherhoods, youth fellowships, and individuals.

If you or your group would like to sponsor one of these Korean or Jordanian boys, send your application, together with the first month's payment to: Child Sponsorship Program, Mennonite Central Committee, Akron Pa.; or, 187 King St. East, Kitchener, Ontario. You will receive a case history and a picture of the boy.

CAPTIVES IN VIETNAM REPORTED IN GOOD HEALTH

AKRON, PA. (MCC)—On February 8, 1963, the Christian and Missionary Alliance in New York received this heartening telegram from Vietnam: "Authentically reported three alive good health halleluja."

This cable was sent by Grady Mangham, the CMA director in Vietnam. Further details in a letter from Mangham revealed that the Vietnam government forces have recently captured a communist soldier who claims to have been the leader of the Viet Cong group which captured the Christian workers in May, 1962. In a raid on the Banmethuout Leprosarium, the Viet Cong captured Daniel Gerber, an MCC Pax worker, and two other workers at the leprosarium, Dr. Vietti and Reverend Mitchell.

The captured communist leader also reported that he saw the three captives almost every

day, and they were being used to care for the sick and injured soldiers. Until his own capture on February 7, he was in contact with the captives.

MENNONITE AND BRETHREN IN CHRIST MINISTERS TO MEET

A unique minister's conference is planned for May 7-9, 1963. A first of its kind, the conference will have from seventy-five to one hundred ministers in attendance. Sessions as

planned are to be held in Chicago, South Wabash YMCA hotel.

Six groups have agreed to have ministers in attendance; Mennonite Church (OM), General Conference Mennonites, Mennonite Brethren, Evangelical Mennonite Brethren, Brethren in Christ and the Evangelical Mennonite Conference. Two others, Church of God in Christ (Mennonite) and the Evangelical Mennonite Mission Church are being invited.

Based on the book of Ephesians, the theme

of the conference will be: "Our Fellowship in the Ministry with Christ." It will not be a decision-making conference. Study, fellowship, prayer and exchange of views will be featured during the three days.

Four are serving on the planning committee, Dr. Erland Waltner, Elkhart, Indiana, is appointed chairman; and Archie Penner, Iowa City, Iowa, secretary. Two other members are Nelson Kauffman, Elkhart, Indiana; and Henry Dick, Shafter, California.

Missions in America

Explanatory note: Missions () and Extension Churches are listed as per address.*

ALLEGHENY CONFERENCE

Baltimore 21, Maryland: Rev. LeRoy Walters, pastor, 925 Homberg Avenue, Church address, 611 S. Marlyn Avenue, Telephone MU 6-3189

Blairs Mills, Pennsylvania: To be supplied

*Blandburg, Pennsylvania: Rev. William Berry, pastor

Breezewood, Pennsylvania (*Mountain Chapel, Ray's Cove*): Rev. Norris Bouch, pastor, Altoona, Pa., R. 2, Box 566

Hollidaysburg, Pennsylvania (*Mt. Etna Church*): Joe Neumeyer, pastor, 717 Penn Street, Hollidaysburg, Pa.

Hopewell, Pennsylvania (*Sherman's Valley*): Rev. Earl Lehman, pastor, R. 2, Telephone—New Granada, Murry 5-2344

*Ickesburg, Pennsylvania (*Saville Church*): Rev. Merle Peachy, pastor, Thompsonstown, Pa., R. 1, Telephone—McAllisterville, Pa., 463-2551

Iron Springs, Pennsylvania: Rev. James Leshner, pastor, Fairfield, Pa. R. 1, Telephone—Fairfield 642-8632

Little Marsh, Pennsylvania, R. 1 (*Jemison Valley*): Rev. Samuel Landis, pastor, Telephone—Westfield, Pa. Emerson 7-5355

Mt. Holly Springs, Pennsylvania: Rev. Edward Hackman, pastor, Mounted Route. Telephone Hunter 6-5440

Red Lion, Pennsylvania: Rev. Samuel Lady, pastor. Telephone 2468-880

Saxton, Pennsylvania: Rev. Glenn Hostetter, pastor, 816 Mifflin Street. Telephone 5-2958. Church address, 700 Weaver Street

Three Springs, Pennsylvania (*Center Grove Church*): Rev. Marion Walker, pastor

Uniontown, Pennsylvania (*Searights*): Rev. George Kipe, pastor, Uniontown, Pa., R. 4

ATLANTIC CONFERENCE

Allisonia, Virginia (*Farris Mines*): Rev. Bruce Urey, pastor

Callaway, Virginia:

Adney Gap Church: Rev. I. Raymond Conner, pastor, Callaway, Va., R. 1. Telephone 929-4277

Callaway Church: Rev. C. Benjamin Fulton, pastor, 1531 Riverdale Road, S.E., Roanoke 13, Virginia

Copper Hill, Va. (Cross Roads): Rev. Jacob Moyer, pastor, 340 Janette Ave. S.W., Roanoke, Va.

Harrisburg, Pennsylvania (*Bellevue Park Brethren in Christ Church*): Rev. Joel Carlson, pastor, 14 North 20th Street. Telephone—CEdar 2-6488. Church address, 2001 Chestnut St.

Hillsville, Virginia (*Bethel Church*): Rev. Leon Herr, pastor, Hillsville, Va., R. 4, Telephone—Sylvatus, RO 6-3238

*Hunlock Creek, Pennsylvania: Rev. Ross Morningstar, pastor

*Llewellyn, Pennsylvania: Rev. Charles Melhorn, pastor; Telephone—Minersville, Liberty 544-5206

*New York City, New York: 246 East Tremont Avenue, Bronx 57, New York, (*Fellowship Chapel*) Telephone—TR 8-0937, Rev. Paul Hill, superintendent, Mrs. Evelyn Hill, Mrs. Esther Robinson, I-W and V.S. Workers: Miss Mary Lou Ruegg, Mr. Dallas Robinson, Miss Edna Hill, Mr. Darrel Gible, Mr. Paul Kennedy, Mrs. Mary M. Kennedy, Mr. Eber Wingert, Mrs. Delores Wingert, Mr. Donald Alvis, Mrs. Dorothy Alvis, Mr. Leon Kanagy, Mrs. Frances Kanagy

*New York City, New York (*Brooklyn Mission*): 984 Bedford Avenue, Brooklyn 5, N.Y., Parsonage, 215 Walworth St., Brooklyn 5, N.Y., Rev. Harold Bowers, pastor, Mrs. Catherine K. Bowers

Philadelphia, Pennsylvania: 3423 North Second Street, Philadelphia 40, Pa., Telephone—NEbraska 4-6431, Rev. William Rosenberry, pastor, Mrs. Anna Rosenberry, Miss Anita Brechbill

CANADIAN CONFERENCE

Delisle, Saskatchewan, Canada: Rev. Marshall Baker, pastor, Delisle, Saskatchewan, Canada

Hamilton, Ontario, Canada (*Ridgemount Brethren in Christ Church*): Cor. of Jameston and Caledon Streets, Office Telephone—FU 3-5212, Rev. J. Allan Heise, pastor, 396 West Second Street, Telephone—FU 3-5309

*Meath Park, Saskatchewan, Canada (*North Star Mission, Howard Creek and Paddock-wood Churches*): Rev. Maurice Moore, pastor, Mrs. Mabel Moore

Port Rowan, Ontario, Canada (*Walsingham Centre*): Rev. John Pawelski, pastor

Saskatoon, Saskatchewan, Canada: Rev. Ronald Lofthouse, pastor, 1 Malta Street

CENTRAL CONFERENCE

*Chicago, Illinois: 6039 South Halsted Street, Chicago 21, Illinois, Telephone—TRiangle 3-7122, Rev. Carl Carlson, pastor, Mrs. Avas Carlson, Misses Grace Sider, Lily Wyld

Cincinnati, Ohio: 2951 Sidney Avenue, Cincinnati 25, Ohio, Rev. William Engle, pastor, Telephone—Liberty 2-3891

Dayton, Ohio (*Church, 831 Herman Avenue*): Rev. Ohmer Herr, pastor, Clayton, Ohio, R. 1

Dearborn, Michigan (*near Detroit*): 4411 Detroit Street (Church and parsonage), Rev. Maurice Bender, pastor, Telephone—CR 8-6850

Ella, Kentucky (*Fairview and Miller Fields Churches*): Rev. P. B. Friesen, pastor, Columbia, Kentucky, R. 3, Box 157

Garlin, Kentucky (*Bloomington Church*): Rev. Curtis Bryant, pastor

Gladwin, Michigan, R. 4: Rev. Gary Lyons, pastor

Hillman, Michigan, R. 1, (*Maple Grove Church at Rust*): Rev. Milford Brubaker, pastor

Knifley, Kentucky: Rev. Gaylerd Miller, pastor Telephone—Campbellsville 465-7980

Massillon, Ohio (*Amherst Community Church*): Rev. Glenn Diller, pastor, 8650 Beatty Street N.W., Massillon, Ohio

Shanesville, Ohio: Rev. David Buckwalter, pastor, Telephone—Sugar Creek 2-4212

Sheboygan, Wisconsin: 1325 Carl Avenue, Telephone—Glencourt 8-2627, Rev. Tyrus Cobb, pastor

Sparta, Tennessee, R. 7 (*DeRossett*): Telephone—Sparta, 738-2518, Rev. John Schock, pastor

Uniontown, Ohio: Rev. Henry P. Heisey, pastor, 4052 Georgetown Road, Canton 5, Ohio

West Charleston, Ohio: Rev. Hess Brubaker, pastor, Tipp City, Ohio, R. 1, Box 43, Telephone—Tipp City—North 7-2108

MIDWEST CONFERENCE

Colorado Springs, Colorado (*Mountain View Chapel*): Rev. Earl Engle, Jr., pastor, 2402 East Caramillo Street. Telephone ME 4-1668

PACIFIC CONFERENCE

Albuquerque, New Mexico (*Sandia Brethren in Christ Church*): 541 Utah Street, N.E. Telephone AL 6-9492, Rev. Virgil Books, pastor

*Bloomfield, New Mexico (*Navajo Mission*): Telephone—Farmington, N. M. YR 6-2386, Rev. J. Wilmer Heisey, superintendent, Mrs. Velma Heisey, Dr. John Kreider, Mrs. Ethel Kreider, Rev. John R. Sider, Mrs. Ethel Sider, Misses Dorothy Charles, Ida Rosenberger, Verna Mae Ressler, Rosa Eyster, Jane Monn, Mary Olive Lady, Anna Marie Hoover, Edna Long, Janet Oberholtzer, Mildred Brilling, (I-W or V.S. Workers) Mr. John Ludwig, Mrs. Anna Mae Ludwig, Mr. Dallas Shelley, Mr. Mervin Potteiger, Mr. Glenn Shonk, Mrs. Jean Shonk, Miss Allyne Friesen, (Navajo Interpreters: Miss Fannie Scott, Mr. Peter Yazzie)

Ontario, California: Rev. Nelson Miller, pastor, 9579 Baker Ave., Ontario, California

Salem, Oregon (*Labish Community Church*): Church address, 4522 Scott Avenue, N.E., Rev. Art Cooper, pastor, 4306 Scott Avenue, N.E., Salem, Oregon, Telephone—EM 2-7204

*San Francisco, California (*Life Line Mission*): Mission Office and mailing address, parsonage, 422 Guerrero Street, San Francisco 10, California; Telephone—UNderhill 1-4820; Rev. Avery Heisey, superintendent, Mrs. Emma Heisey, Mr. Harry Burkholder, Misses Rhoda Lehman, Esther Hennigh, Rev. Glenn Smith, Mrs. Miriam Smith, Miss Dorothy Kniesly, Dallas Adams (I-W); V.S. Workers—Mr. John Ruegg, Mrs. Clara Ruegg. Mission Hall and Hotel address: 128 Fourth St.

Contributions to World Missions

send to:

BRETHREN IN CHRIST WORLD MISSIONS
P. O. Box 171
Elizabethtown, Pa.
Telephone 717-EM 7-7045

Contributions to Missions in America

send to:

Andrew Slagenweit
West Milton, Ohio

Contributions to Peace, Relief and Service Committee

send to:

Clair Hoffman, P. O. Box 231,
Elizabethtown, Pennsylvania

News Items

PRESBYTERIAN LEADER CRITICIZES KENNEDY'S PROPOSED TAX PROGRAM

CINCINNATI, OHIO (EP)—Fear that President Kennedy's proposed tax program would adversely affect church giving was expressed by the Rev. Arthur F. Joice of New York, field program secretary of the United Presbyterian Church in the U.S.A.

In this city for an area stewardship and promotion conference, Mr. Joice said that if church members do not have to declare the exact amount donated to receive tax benefits, they will not be so conscientious in their giving.

WAS HIS PRAYER VERTICAL OR HORIZONTAL?

SANTA FE, N. M. (EP)—The Rev. William Crews, chaplain of the New Mexico State Legislature, opened a recent session with a prayer which has caused considerable comment among legislators.

Pastor of St. Bede's Episcopal church in Santa Fe, Mr. Crews prayed:

"Almighty God, we who spend \$10,000 for a bus so our children will not have to walk, and then budget \$100,000 for a gym so they can get exercise, do now seek Your guidance in all matters, that Your creation might be used with wisdom for the welfare of Your people."

SPEAKER TELLS POAU U.S. FUNDS AID CHURCH SCHOOLS IN COLOMBIA

DENVER, COLO. (EP)—A Presbyterian missionary to Colombia charged here that President Kennedy's Alliance for Progress is an indirect subsidy for the Roman Catholic Church in some of its funds designated for education.

James E. Goff, secretary of the office of information and public relations for the Evangelical Confederation of Colombia, made the accusation at the 15th annual conference of Protestants and Other Americans United for Separation of Church and State (POAU).

He contended that the \$40 million allocated for public schools in Colombia in a four-year period means "that the United States is picking up the tab" because Colombia "has been handing over money to the Roman Catholic Church at such a rate that it doesn't have enough left over to provide adequately for the public schools."

WORLD'S FAIR PAVILION

NEW YORK, N. Y. (CNB)—Construction of the Billy Graham Pavilion at the New York World's Fair is scheduled to begin March 1 and completion is expected by November 1, George M. Wilson, executive vice-president of The Billy Graham Evangelistic Association, said today. Testing of the site, on New York Avenue near the main entrance to the World's Fair, is under way.

The site, nearly 50,000 square feet in extent, made available by the New York World's Fair Corporation, will be enclosed by an octagonal garden wall to provide a quiet, relaxed atmosphere on the area immediately surrounding the pavilion.

The pavilion, octagonal in shape, will have exits on both New York Avenue and the Avenue of Europe. It will incorporate a theater section with seating capacity of 500.

The pavilion will be unique and different! In its presentation of Biblical truth it will use every modern technique that science can provide.

It will be unique in its simplicity. There will be a minimum of organizational promotion. It is our fervent prayer that people of all walks of life and various faiths will come, and will

leave the pavilion profoundly impressed with and strengthened by the message of Christ.

It will be unique in its appearance. Mr. Edward Durrell Stone has spared no effort to make the pavilion an architectural jewel in the heart of the greatest concentration of architectural designs in history.

It will be unique in its appeal. We intend to minister to all races and all cultures. There will be various rooms within the pavilion dedicated to nearly every part of the world.

As the thousands of visitors pour through these gates in 1964 and 1965 to attend the greatest Fair in modern history, they will be reminded of the moral and spiritual strength that lies at the foundation of our republic.

MAGAZINE WARNS AGAINST "MISSIONARY SWINDLERS"

WHEATON, ILL. (CNS)—An evangelical missionary leader has sounded a warning against the public getting bilked by fake religious charities. Dr. Clyde W. Taylor, executive secretary of the Evangelical Foreign Missions Association (EFMA), writing in *United Evangelical Action* magazine urged an investigation of these organizations to see if they are reliable and ethical.

He reported several instances in which self-seeking individuals set up a missionary organization or religious charity to raise funds and then used them for their own advantage.

Most missionary organizations are thoroughly reliable and worthy of public confidence and support, Dr. Taylor said, but he urged donors to investigate those organizations about which they know little. He said that agencies which belong to either EFMA or the Interdenominational Foreign Missions Association are evangelical in character and have the highest ethical standards.

He suggested that agencies which are not members of these two groups should be checked to see (1) if they have a reputable board of directors, (2) how they choose and direct their missionaries and national workers, and (3) how efficiently they spend their funds.

EVANGELISM A "WORN-OUT" WORD?

TORONTO, ONT. (EP)—Because many believe it is synonymous with revivalism or a rigid formula of salvation, the word "evangelism" frightens off the average churchgoer, said a United Church of Canada leader here.

In his report to the annual meeting of the denomination's Board of Evangelism and Social Service, Dr. Homer R. Lane, associate secretary, said it was futile to approach a man with "worn-out" phrases "that have about as much appeal to the mind as cold porridge has to the taste."

"He will spew them out of his mouth," said Dr. Lane. "Scoldings from the pulpit, or tirades about the irreligion of our time will avail nothing."

The positive way to attack the task is to proclaim the good news of God and His purpose in Christ "with freshness and bite," maintained Dr. Lane.

19 PROTESTANTS JAILED IN EAST GERMANY

BERLIN (EP)—Nineteen young Protestants, two of them clergymen, have been sentenced by the East German regime to jail terms for what

was described here as "militant religious activity."

Sources close to the Evangelical Church in Germany (EKID) said the sentences were part of the Communist regime's continuing campaign against religion.

The group, said to be active in a Protestant youth movement in the East German provinces of Saxony and Brandenburg, included two clergymen, nine students and eight laymen. Two other young men are awaiting trial in East Germany, it was reported by the church sources.

BILL WOULD BAR SECT'S SNAKE SERVICES IN WEST VIRGINIA

CHARLESTON, W. VA. (EP)—A bill before the West Virginia Legislature would bar use of poisonous snakes in religious services.

The measure, introduced in the House of Delegates, would permit assessment of fines ranging up to \$500 against anyone using snakes in a church ceremony.

Opposition to the measure here has been led by Mrs. Robert Elkins of Jolo, McDowell County. It was reported that her 23-year-old daughter died in September, 1961, as the result of a rattlesnake bite sustained during a snake-handling rite.

RETIRED MINISTER, 70, IN SOUTH CAROLINA BUILDS CHURCH FOR NEIGHBORS (NEGRO)

DILLON, S. C. (EP)—A 70-year-old retired Presbyterian minister has built a church here, largely with his own hands, for a small congregation.

Over the last six months, Dr. Fred J. Hay worked daily with hammer, saw and nails to construct the church on property he donated. He has fitted crossbeams, cut interior panels, pounded spikes and sawed siding.

Before giving full-time attention to the project, Dr. Hay devoted "available time" over an 18 month period. Help came from Dillon residents and contractors, but the minister did a lot of the work himself.

The church, which seats 150, will be dedicated as soon as the congregation and Dr. Hay agree on a date. Together with the property on which it stands, the new edifice is valued at about \$9,000.

Dr. Hay has been a pastor in Dillon for nearly 40 years.

The church he helped to build is for a Negro congregation.

BINGO BILL WOULD GIVE STATE "CUT"

HARRISBURG, PA. (EP)—Legislation to legalize bingo for churches, clubs, and charitable organizations in Pennsylvania, with a part of the proceeds going for education, has been introduced in the House of Representatives.

The bill calls for 90 percent of the revenue to be retained by the sponsoring organization, with the remaining 10 per cent to be paid to the Commonwealth and earmarked for education purposes.

Prizes in games would be limited to \$250 for a single game and a total of \$1,000 for an evening or series of games.

Co-sponsors of the proposal were Reps. Eugene S. Rutherford (Rep.; Lancaster), Clarence F. Manbeck (Rep.; Lebanon), George B. Hartley (Dem.; Philadelphia) and William G. Piper (Dem.; Berks).